THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

Stanford University Library JUL 1917

God Bless America.

By the Rev. George Wm. Douglas, D.D.

Children of the Happy Land,
Born to think and understand,
One by one and each for all—
Born to hearken to the call
Of Faith and Freedom—God today
Bids you gird your loins, and pray
God bless America.

Pray by word and pray by deed,
As our Faith, our Freedom, need,
By the grace of Christ our Lord,
Who taught us how to wield the sword.
When wicked men by war's alarms
Compel free men to stand to arms,
God bless America.

Under the sky, across the sea,
Millions have fought for you and me.
The guns we forged, the shells we sent,
By their brave men for us were spent.
Now we fight with them: none shall say
We would not suffer as well as they.
God bless America.

Across the sea, under the sky
Hamlets and homes—such as you and I
Love for love's sake—the Hun today
Tramples and burns and sweeps away;
The ruthless Hun, whose submarine
On our own shores may soon be seen,
Our dear America.

Oh, the dreadful wastes of No Man's Land!
Farms bear no fruit, no homesteads stand;
And none but God's good Angels know
When the murdered bodies were laid low.
But their souls are saved; they did not die
Where the bodies stark and lonely lie,
Far from America.

So for home, sweet home, we fight today,
For the homes of the whole wide world we pray;
And gladly we suffer, gladly die
For Faith and Freedom under the sky.
So earth shall be one Happy Land,
When men in peace can toil, and stand
Side by side, and each for all,
And Love allows not a single thrall,
God bless America.

Volume LII.
Number 12.

San Francisco, July, 1917

Price Ten Cents
One Dollar a Year

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

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YOU can help "The Pacific Churchman" by patronizing its advertisers.

On the Crow Creek Reservation in South Dakota there is an association of Christian Indians belonging to various religious bodies, known as "The Brotherhood of Christian Unity," who meet together for prayer and good works. They have recently sent through the Church Missions House an offering of $63 for the relief of Armenian and Syrian orphans.

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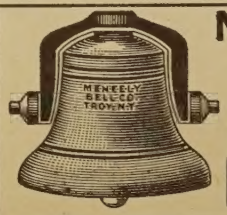

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Archdeacon Cresson is doing an all-the-year-round work in Florida, an account of which in the March *Spirit of Missions* presents a different view of that State from the panorama of great winter hotels on white beaches, with a background of waving palmettos and decorative orange groves, which Florida means to many visitors. He says: "Last year I had the comfort of seeing completed at Micco a very substantial little concrete Church, the outcome of a Mission I established there some few years ago. It is the only Church within miles. Most of the people live in shanties in the backwoods, and some of them have very large families. We have a live Sunday School of over thirty, and a very promising outlook for the Church. In summer the work is suspended as the people go back on the prairies to their cattle and hog ranches. About the first of October they come in and put the children in school, and then we resume our Church work."

Our Saint Andrew's School, which was suspended in the early summer and closed in August because of the frequent incursions of bandits, has not yet been re-opened, and will not be until we are assured that the new constitution now being framed will make it possible, and the necessary protection is given by the local government. In the meantime we are giving such shelter as we can to a few of our orphan boys, and four of our young men who are postulants and candidates for orders are pursuing their studies and doing work in the field as lay readers under the Rev. E. Salinas. As to Hooker School, Miss McKnight writes me that her girls are nearly all back from their holidays, and that the school is getting into full swing."

St. Luke's Hospital
27th AND VALENCIA STREETS, SAN FRANCISCO

The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

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JULY CALENDAR.

1—4th Sunday after Trinity (Green).
8—5th Sunday after Trinity (Green).
15—6th Sunday after Trinity (Green).
22—7th Sunday after Trinity (Green).
25—St. James, Apostle (Red).
29—8th Sunday after Trinity (Green).

We hear not infrequently the boast that life out here is fuller and freer than in many of the older parts of the country—just because we are not bound down and hemmed in by many conventions and traditions. If this be true, perhaps the result is only to emphasize more strongly the general tendencies of our religious, moral, social, commercial and political life. Will any one question that there has come about a decided change in our ideals, and that this change has been rather in the nature of a letting down than of a bracing up? How is it with religion? Is it really a life force among us? Why does the comment which we sometimes hear—"he takes his religion seriously"—seem to single one out as really unique? But why? What is religion for if it is not to be taken seriously? How common it is to see men and women coming here to live, who,—having been brought up and accustomed to it in their Eastern homes, begin their life by taking their place and their part in the Church life of the community,—but in a short time, yielding to the new influence which they find all about them, give it all up.

How is it with morality? Does it exhibit the same strong, rugged, earnest fibre which so surely marked the men and women who helped to found this nation and to bring it through many a crisis in its earlier years? It would almost seem at times as though principles were really at a discount,—and as though a new commandment—"Thou shalt not be found out," had well nigh superseded the old.

How is it with our social life? Are the things which are true, honest, just and pure, counted above all others the things worth while, or is it just the plain fact that extravagance, insincerity, the love of ease, of luxury and creature comfort are the most common characteristics? What about the old-fashioned virtue of modesty in manners and in dress? Is that, too, gone with many another of the good old virtues which, just because they are old-fashioned, are now regarded as out of date?

With all our churches, schools, colleges, libraries and other means of culture, are we as a people growing more and more into one family and brotherhood? or are we constantly witnessing social cleavages, and the clash of rights whose certain end, unless some force or persuasion shall be found to avert it, can only be the downfall of the democracy in which our hopes were set?

The consideration of our commercial and political life would only prompt the like questions, which need not be asked in detail. We speak of these different phases of our common life, but after all our life is one, and the influences at work in any part of it cannot but affect the whole. And of our life as a whole I am persuaded that the truth must compel us to confess that its general trend in recent years, and I fear increasingly so, has been the following of the law of material and physical things, along the lines of least resistance, rather than in accord with the invariable law of moral and spiritual things, along the lines of greatest resistance.

But enough of conditions, their cause and consequences. The time is now come when we must face these conditions fearlessly and manfully, and set ourselves, all we have and all we are, to righting what is wrong, and turning in the true direction that which for any cause has been turned into a false direction.

This present crisis, it matters not what its cost may be, will not have been in vain if it shall bring us back where we belong with our minds set upon righteousness.

If the general trend of modern life, with all its rush and restlessness, has been to more and more crowd God out of our lives, then the present duty, above all else, is to so live and act as to bring Him back into our lives. We are certainly face to face with the fact that in the stern days before us the demand for sacrifice upon all and upon each will be heavy and trying. It will be indeed burdensome and grievous if it shall touch only the surface of our lives, but if it shall reach down to the very center of our being, and call forth the possibilities of strength, endurance and devotion, latent there, we shall be able and willing to bear whatever may be demanded of us.

Decline in Worship.

One of the saddest signs of the time in which we are living is the decline in worship until it has become practically one of the lost arts. For this decline I dare say the churches themselves are in large measure directly responsible, for the reason that yielding to a demand for popularity they have substituted for the essentials of worship—which require the giving of ourselves, body, mind and will in the realized Presence of God, a certain kind of religious entertainment, degenerating at times into a sort of religious vaudeville which implies only and at the most a getting. The question is often asked and frequently discussed Why men do not go to Church? My answer is that the chief reason is that they have forgotten God, and what God requires of them. If going to Church does not make God real to us; if song and psalm, scripture and sermon do not give us a clearer vision of God and of our duty to Him, as expressed in the command to love Him with all our heart, all our minds, all our strength, and for His sake to love our neighbors as ourselves, then it has failed of its purpose.

We do need, we Churchmen I mean, to recall and renew our allegiance to the essentials of worship as they are given in our Book of Common Prayer —to confess our sins, to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul,—and all these for the one purpose of bringing God back again into our lives.

And then we need to do this not only for our own selves, but for the sake of our fellow-men. We cannot overstate the truth that so far as public worship is concerned it implies a common act and involves a common responsibility. If a man say that he can get along well enough without taking his place and part in public worship, perhaps we cannot gainsay his right to decide for himself in so far as his responsibility for himself is concerned. But what of his responsibility for others? More and more as life grows in intensity and complexity all mere individualistic theories concerning it break down. God's purpose if indeed there is any purpose, is that all men shall live together, work together and play together, as members of His family and household. Only as all and each are helping to set forward this purpose, are they getting the best out of life, and making worth while their share in it.

It is a matter not only of regret, but of real shame and sorrow, that in every community there are so many men and women, strong, active, earnest, keenly alive not only to their own interests but to all which they think will make for the welfare of their communities, who so far from being opposed to religion, are ready to support and help it by giving to it in times of need, and yet whose real influence is at all times away from religion, just for the reason that they are taking no place or part in that for which the Church really exists in the world—viz., the bringing of God into vital touch with human life. As an ornament to the community and in some general sort of way good for the common life, they are willing to patronize it. But surely with such sacrifices God is not well pleased. The offering of ourselves, our souls and bodies, that He may use us as workers together with Himself will alone fulfill the conditions of a reasonable sacrifice, and a reasonable service.

We talk of Democracy,—and hold it as ideal for which we are ready to make any sacrifice not only that it may continue among us but that it may be established throughout the world. But for my own part, I tremble at the coming of democracy without God. Those old words of the Prophet Micah are not outworn or outgrown: they grow with our growth and strengthen with our strength—"to do justly, to love mercy, and to walk humbly with thy God" is the only permanent basis on which a Democracy for ourselves or for the world can survive. More and more true men everywhere are coming to recognize the truth of the first two elements in this definition, but we cannot forget, in the light of all that human history teaches that the third—the walking humbly with God is the *sine qua non* of the whole. In the doctrine of human rights rests at once both the safety and the danger of human civilization and progress, the safety if they shall find their meeting place and proper adjustment in God,—the danger, if without God, they shall continue to clash until all go down in ruin and utter defeat.

The plain duty in this time of trial is to take our place wholly and unreservedly on the side of God,—to see to it that our minds are indeed set upon righteousness and because they are so set, to do manfully our part and to accept bravely the call to whatever sacrifice shall be required of us, in the sure confidence that the word of our God standeth sure—that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—BISHOP KEATOR, in Convention sermon.

THE CHURCH AND THE ARMY.

The Church in California has taken definite steps towards serving the soldiers of the Presidio and its neighborhood by calling, as non-commissioned Church Chaplain, the Reverend Grover Harrison, a Harvard man, lately master at Groton School, instructor at Harvard, and special preacher at St. Paul's Cathedral, Boston. Mr. Harrison has had several years' experience as a volunteer worker for sailors under the pioneer seamen's missionary, Stanton King of the Sailors' Haven, Charlestown; and so comes to San Francisco with a definite and useful knowledge.

The men at and near the Presidio, inclusive of those at the Prison, number approximately five thousand—a number that is not without its association and significance. These men come, literally, from the four corners of the earth, and are of all sorts and conditions. The Reserved Officers Training Corps is made up largely of college men and of others who have enjoyed special privileges. Among the enlisted men, too, are to be found not a few who have gone well beyond the average in the matter of preparation for life. But the general run of men is—just the general run of men, representative of a country that is everywhere known for its very marked varieties. All the men are bent on doing their bit, and, speaking in general terms, no matter what their "stations" in life or their outlooks on life, all are removed—some very far removed—from home influences of every kind. The pleasures of home are no longer theirs, and for many of them the duties of home are grown hazy. In a word, all the men are human.

The Church's duty to these men would seem to resolve itself quite plainly into this: *to be to them a Friend.* This, simple as it may appear, is far more difficult and complicated than it may seem at first thought. In the first place, the soldier, like the average practical man of today, is not too quick to "grant" the Church anything. This does not mean that he is cold in his reception of the representatives of the Church, or that he is prone to scoff at organized religion as such. He is, under ordinary conditions, extremely cordial and kindly, for he is possessed usually of a native politeness, gruff though he sometimes is in his expression of it. And organized religion, so long as it shows some sign of efficiency in its organization, "gets by"—to use his own expression. But he stands in the position of one who is open to reasonable persuasion. Just there is the problem. How can the Church, eager to be a Friend, *reasonably persuade* the soldier that such is its wish and no other? Friendly services, in the double sense of religious and personal, would seem to offer a wedge; and this wedge is already in use. At least two religious services will be held each Sunday. The first of these will come, as on last Sunday, at 9 o'clock in the Presidio Chapel. The Reverand Arch Perrin inaugurated this service, and is good enough to continue his work with Mr. Harrison. The Holy Communion is celebrated, and Mr. Harrison gives a brief sermon, touching on the practical problems of the men. The second service on last Sunday was held at Fort Scott, where Mr. Harrison went with Major Newsome, Chaplain at the post, who has been most kind in co-operating in the work. This service, held in the evening, will be shifted, as time goes on, from one of the outlying posts to another, "making the rounds." In this way, the Church should gain contact with all the men of the encampment. The personal services are many and varied. Hospital visiting, prison visiting, chance visiting—picking up with the men in the Y. M. C. A. or wherever they happen to be—are forms of getting together which Mr. Harrison is availing himself of. A little later he hopes to arrange for amusements in town for the men. They want, quite naturally, to get out of the humdrum atmosphere as often as may be, and so opportunity to this end will soon be given them.

The Chaplain's present needs are:

1. Volunteer singers and organists for services.
2. Recent books and periodicals.
3. Victrola records.
4. Money for the Chaplain's Emergency Fund out of which loans may be made to the soldiers or gifts when and where it seems good.

All letters should be addressed to Rev. Grover Harrison, University Club, San Francisco. Other matter to him in care Army Y. M. C. A., Presidio.

RUPERT BROOKE.

Sailed with British Mediterranean Expeditionary Force February 28, 1915. Died in the Aegean, April 23, 1915.

Like sunshine, piercing skies of brooding darkness,
There flashed the splendor of his glorious youth;
Revealing all our craven fear and weakness,
But leading us to Love and Faith and Truth.
He bore aloft the torch of deathless courage,
He trod the path of duty nobly borne,
And steadfast kept for goal the heavenly vision
As one of evil shorn.

Unconscious, seemed he, of his rare endowment,
Those gifts that made of him a living flame;
"Great Lover," he, of simple things and lowly
And caring naught for pomp or worldly fame.
His joyous spirit held the dew of morning,
His eye the light of an immortal Spring,
And, oh, above the mighty voice of battle
We hear his brave words ring!

* * *

Tho passed beyond our human touch and longing,
Yet will his message ever with us stay,
And flowers of memory we weave together
To place upon his distant grave today.

—*Marian Taylor.*

The Rev. Edward Hoering, in charge of some eight Missions in New Mexico, with headquarters at Tucumcari, recently presented a class of twenty-five for Confirmation, one of the largest classes ever presented in the District. The Vestry of St. Michael's at a recent meeting not only raised the salary of the Rector, Mr. Hoering, but also presented him with a generous check for five hundred dollars. Mr. Hoering has been asked to preach two baccalaureate sermons, but owing to his arduous duties has been able to accept only one at the Carrizozo High School graduating exercises on May 20th. Mr. Hoering recently presented a class of fifteen for Confirmation at this station.

TEN CENTS A DAY WILL SAVE A LIFE.

Millions occupying the Bible Lands shown on the map are in immediate need of food, clothing, shelter. Their condition is pitiable. The story of their suffering is heartrending.

American charity is the sole dependence of these people. Their present needs require more than is being contributed.

While relief distribution has become difficult in the dotted portion, even there channels of mercy are still open. War cannot stop relief. Hundreds of thousands are refugees from the dotted into striped areas, which are under control of the allies, who are facilitating the work.

Money transmitted and used without expense by efficient agents. Every dollar for relief, none for expense. A regular flow of funds is necessary to meet the situation.

Send money to your local treasurer or to Chas. R. Crane, Treasurer American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York. General correspondence, 1 Madison Avenue.

A STUDENT SECRETARY FOR THE BOARD OF EDUCATION.

Rt. Rev. T. I. Reese, D. D., Bishop Coadjutor of Southern Ohio, spent a day in New York on June 6th to attend the meeting of the Department of Collegiate Education of the General Board of Religious Education, of which he is Chairman. At this meeting plans were made for meeting the pressing needs of student work in the training camps and in the colleges. In order that this might be more adequately accomplished, Rev. Paul Micou, who for many years has been connected with the Y. M. C. A., was invited to the position of Secretary of the Collegiate Department. Mr. Micou has accepted and will begin his work the first of September.

Mr. Micou has had the most thorough training for this position. He graduated from the Episcopal High School of Virginia, took his M. A. at the University of Virginia and his B. D. at the Theological Seminary in Virginia. His college course was interrupted by two years of teaching at the Yeates School, Lancaster, Pa. During a year of special work at the Philadelphia Divinity School and for a year afterward he was connected with the Church of the Redeemer, Bryn Mawr. As curate there he held a position which in current terminology would be called "religious education director." In addition to the Sunday School Parochial Bible Class, Boy Scout and club work, he conducted Bible Classes in the preparatory schools for boys and girls in Haverford and Bryn Mawr. The average weekly attendance in these classes was eighty.

The Student Department of the International Committee of the Young Men's Christian Association, called him as an Episcopal Minister to a place on the staff of secretaries. For the past four years he has supervised the work in the Theological seminaries. For one year he acted as field secretary for the colleges of the East, and for the past two years has made a special point of organizing the work of presenting the Ministry through the agency of the college associations. A little more than a year ago he published, with the title of "Basic Ideas in Religion," a volume on theism which he had edited out of the lecture notes of his father, Rev. Prof. R. W. Micou, D. D. This book gained instant recognition as a work of outstanding merit and scholarship.

Mr. Micou's service as a Student Secretary of the International Committee coincides with the period of closer understanding between the college Y. M. C. A. forces and the various Church Boards of Education. The training and perspective he thus received will be of great value to him in his position as the Secretary of the Church's work for students.

THE CHURCH SCHOOL FORCES AND THE NATIONAL CRISIS.

A CALL TO CO-OPERATE UNDER THE LEADERSHIP OF THE GENERAL BOARD.

A War Program for the Educational Forces of the Church.

1. How the Church School Can Help.

First of all, decide to enter the Patriotic Service Campaign. (Notify by postal the Parochial Department of the General Board, 289 Fourth Avenue, New York City, that you will co-operate.)

Next, arrange to observe Patriotic Sunday, **July 1st.**

Then, perfect arrangements for the Campaign on the basis of suggestions to be obtained on request from the General Board, address given above. These suggestions cover co-operation with the work of the Red Cross, and the army and navy welfare work of the Y. M. C. A.

If your School has dispersed for the summer, summon such groups as are available at present. At least make thorough preparation to begin a campaign in September.

Make a point of preparing (with the help of the Rector) and posting in the Church or Parish House, a list of all members, either of the Parish or Church School who have enlisted in any branch of the national service either as volunteers or under the draft. This list is a stimulus to the loyalty of all the members of the Church School. Names on the list representing members of the School should be especially marked. The branch of the service which each person has joined should also, if possible, be indicated.

Those members of the School who are already called to some camp, or are about to be called to the colors should be furnished with some small but neat certificate, of a size to be slipped as a marker into a pocket Testament, stating the fact that they are members of the Church School. These certificates should be shown to the Chaplains and Y. M. C. A. workers in the camps, and will help in the organization of religious work there.

Arrangements should be made for brief communications of remembrance from the School to be sent to all members of the School absent on military or other national service.

NEWS LETTERS FROM THE CALIFORNIA STATE BOARD OF HEALTH.

Report Diseases to Help Win War.

Any resident of California who has knowledge of the presence of a case of communicable disease and who fails to report it to the local health authority, as the law requires, may be a real enemy to the country. The California State Board of Health is impressed with the necessity for keeping the communicable diseases under strict control, particularly now that we are at war.

A single case of any communicable disease, without supervision, might be the cause of an outbreak that would reduce greatly the efficiency of the California men who may soon go to the front. Civilian recruits are flocking to the training camps now being established in different parts of the State, and to bring any of these communicable diseases into one of these camps might cause exceedingly disastrous results. Unless physicians and citizens supply information relative to the presence of the communicable diseases, the State Board of Health is unable to know where to direct its efforts for disease control.

The diseases reportable by law in California include chickenpox, mumps, measles, malaria, diphtheria, scarlet fever, typhoid fever, whooping-cough, smallpox, tuberculosis, pneumonia, anthrax, beri-beri, epidemic cerebrospinal meningitis, Asiatic cholera, dengue, dysentery, erysipelas, German measles, glanders, gonococcus infection, hookworm, leprosy, pellagra, plague, poliomyelitis, rabies, syphilis, tetanus, trachoma, typhus fever, ophthalmia neonatorum and yellow fever.

Physicians or laymen who know of the presence of any of these diseases, should report at once to the health officer of the city or county in which the case may be. Not to do so may be a factor in limiting our efforts and resources for winning the war.

Destroy Rats to Save Food Supply.

The destruction of food by rats and ground squirrels is so great that the California State Board of Health urges every community in the State to engage in their extermination. Not only are these rodents responsible for plague and other infections, but they cause an economic loss estimated at from thirty-five to fifty million dollars, annually, in the United States. The expensive cultivated grains are the favorite food of both rats and ground squirrels. The ground squirrels are particularly destructive of the growing grain, eating the tender

Continued on page 11

Diocese of California

Bishop's Appointments

JULY.

1.—IV. Sunday after Trinity. A. M., Los Gatos. P. M., Saratoga.
4.—P. M., Civic Auditorium, San Francisco; Independence Day celebration.
8.—V. Sunday after Trinity. A. M., Los Altos.
15.—VI. Sunday after Trinity. A. M., Church of the Incarnation, San Francisco. P. M., Ocean View.
22.—VII. Sunday after Trinity. A. M., Pacific Grove. P. M., St. John's, Del Monte. Evening, Monterey.
29.—VIII. Sunday after Trinity. A. M., Mill Valley. Evening, St. Barnabas', San Francisco.

The Rev. Chas. Hitchcock is officiating at Redwood City.

The Rev. P. C. Aoki is officiating in Japanese Missions in Utah.

The Rev. C. H. L. Chandler has received a call to St. Paul's Church, Portland, Oregon.

The Rev. H. St. George Buttrum of Sausalito will spend his vacation in Vancouver, B. C.

The Rev. Dr. Bakewell received the degree of D. D. at the Trinity College Commencement, last month.

The Rev. W. H. Cambridge of St. Matthew's, San Mateo, is occupying the beautiful new Rectory just completed.

The Rev. Dr. Powell has been supplying the Church of the Advent, Oakland, during June, and will officiate at Menlo Park in July.

The Rev. F. G. Jennings of the class of 1916 of our Divinity School was advanced to the priesthood in the Pro-Cathedral, Portland, on June 24th.

The Rev. C. L. Thackeray, rector of All Saints, Watsonville, is on leave of absence for a holiday in the East. The Rev. Henry Wood, of Lawrence, Mass., is officiating during his absence.

The Rt. Rev. Charles H. Brent, D. D., Bishop of the Philippines, arrived in San Francisco June 24th, and preached in Trinity, San Francisco, in the morning and St. Mark's, Berkeley, in the evening. He sails for the Orient on July 5th.

The Rev. Francis S. Murgotten, Professor in the Divinity School, has a year's leave of absence to take a graduate course at the General Theological Seminary in New York. He will assist Dr. Peters at St. Michael's Church, Amsterdam Avenue and 99th Street.

The Rev. Paul H. Murakami, after four years' faithful work among Japanese in San Francisco, returned to Japan last month to take work there, making the third product of the Divinity School of the Pacific in Japan, the Rev. J. D. Yoshimura and Rev. L. S. Mayekawa being the other two besides the Rev. Messrs. Saito and Aoki serving Japanese Missions in Sacramento and Utah.

The Rev. George G. Hoisholt of the class of 1917, C. D. S. P., ordained to the diaconate June 2nd, at Oakdale, has been appointed as Missionary at Hankow, China, making the second graduate of our Divinity School to go to China and three working among the Chinese; the Rev. J. W. Nichols, in Shanghai, and the Rev. Daniel Ng of True Sunshine Mission, San Francisco and Oakland, being the other two.

FOURTH ANNUAL CONFERENCE OF THE MISSIONARY EDUCATION MOVEMENT.

We wish to call the attention of all Church people to the value of the missionary interests of our Church of the Training Conference for Missionary Workers, to be held at Asilomar, California, July 17-26.

Our Board of Domestic and Foreign Missions co-operating with those of all other Christian bodies, has established this Training Conference for the express purpose of enabling our Church to have trained and efficient missionary workers, such as teachers of mission study classes and superintendents of missions in our Sunday Schools.

Every Parish will benefit greatly by this opportunity of securing trained leaders in the work of increasing the interest of its people in the world-wide extension of the Kingdom of Christ. Our Church is represented on the faculty at Asilomar and there is an unusually strong group of leaders this year.

This Conference offers the three-fold opportunity for physical rest, mental training and spiritual uplift at a minimum cost and should be taken advantage of by many of our people. There is nothing in California that takes its place.

May I not suggest that preparations begin at once to send one or two carefully selected people from each Parish, having some organization, the vestry, the auxiliary, or the Sunday School pay their expenses, if necessary, in order that our Church may share in the benefits of having trained missionary leaders among our people. One congregation in southern California last year was represented by eight persons whose expenses were paid in part or in full as well as by eight others who paid their own way.

The attempt of the Convocation of San Francisco to hold an adjourned meeting though unsuccessful in that there was no quorum in transacting any business, did accomplish something. The Bishop made an address to the dozen clergy present, after which there was an informal conference and a committee was appointed to make a survey of the city having in mind the locating of Sunday Schools where most needed to report to a meeting of the city clergy on Monday, July 2nd, at 10 a. m. in the Diocesan House.

The Very Rev. J. Wilmer Gresham, D.D., Dean of Grace Cathedral, entertained the clergy of San Francisco at luncheon at the University Club on Thursday, June 14, the occasion being the introduction of the Rev. Grover Harrison, late a Master of Groton School, and now on the Cathedral Staff with special duty at the Presidio. His appointment on the Staff was made possible through the generous provision made by one of the Cathedral congregation. Twenty of the clergy were present and the speakers were the Bishop, Dean Gresham, Dean Hanson, Dr. Clampett and Mr. Harrison. It is hoped that this gathering and the program of the Convocation may result in a renewal of that *esprit de corps* which was so much in evidence at the old Diocesan House during the twenty-five years preceding the fire.

The San Francisco clergy are cordially urged to come to the Diocesan House on Monday, July 2nd, at 10 a. m.

Entered into rest on Saturday, June 23rd, Mary N. Lansdale, wife of Philip M. Lansdale and eldest daughter of Bishop and Mrs. Nichols. The funeral service was held in St. Matthew's Church in San Mateo, by the Rector of the Parish, the Rev. Walter H. Cambridge, assisted by Archdeacon Emery. Bishop Brent of the Philippines and twelve of the Clergy were in the congregation. The interment at Iona Churchyard was private.

The sympathy of the Diocese goes out in unstinted measure to the husband and three little children, to Bishop and Mrs. Nichols and all their family, and not least to our own Missionary in far away China.

The day before the funeral was the twenty-seventh anniversary of the consecration of the Bishop. After his more than a quarter of a century of service—and of such service—in California, those dear to Bishop and Mrs. Nichols have become dear in the hearts of his Clergy and people, and in this first break in the inner circle of their home life we can only pray for the one that has gone before, that she may have rest, peace and light perpetual, and for those who remain the "peace of God which passeth all understanding."

The Rev. Thos. J. Williams, of the class of 1914, C. D. S. P., has resigned from St. Paul's, Oregon City, Oregon, and removed to Texas.

Among those of the clergy who are "doing their bit" are Rev. J. H. Oehlhoff, who is helping in the work among soldiers at Letterman Hospital and Rev. Arch Perrin, who is helping among the soldiers at the Presidio.

A number of the friends of St. Dorothy's Rest, Camp Meeker, went up by motor and train June 22nd, to visit that wonderful and growingly helpful retreat for boys and girls and young working women. Several lots were given at this time. The Bishop confirmed a blind boy in the chapel.

Owing to the efforts of the Rev. Mr. Moffat at Carmel, a lot of land adjacent to the Church has been secured and paid for, and an application for a loan for the erection of a parsonage, to be used by the Missionary in charge, work upon which has already begun.

The Church of the Incarnation, 11th Avenue and Irving Street, in the Sunset District, San Francisco, which has been closed for two months to undergo reconstruction (services being held in the Rectory) will be reopened for public worship on Sunday, July 15th.

Following the dedication of the new Parish Hall by Bishop Nichols in the morning and a special service in the evening there will be daily festivities celebrating the success of this undertaking throughout the week.

The Rev. F. H. Church, Manager of the Bureau of Information and Supply, will be out of the city during the greater part of July. But orders will receive attention by Miss Harmon. Orders for Sunday School material if needed for August 1st should be sent in at once as some of the material is out of stock, and will be ordered sent direct from the publishers as soon as received. It is hoped that Courses 5 and 6 of the Christian Nurture Series will be issued this summer. Those wishing to introduce this series who are hesitating on account of expense can secure material issued last year at a discount. There will be some changes in the next edition but not many radical changes.

The Bishop began his annual visitation of the Missions in the Salinas Valley on the last day of May. He called the party the "Monteagle troupe," because the President of the Woman's Auxiliary acted as hostess to the party, in her car driven by Sergeant Chauffeur McIntyre, who had gone over the same route twice before.

On Thursday evening the Bishop met the Vestry of St. Mary's-by-the-Sea at Pacific Grove. A large number of the congregation were assembled in the Parish House and were addressed by the President of the Woman's Auxiliary, and later on a few words were spoken by the Bishop and the Rev. H. E. Montgomery.

The next day the party proceeded to King City, where they were met by the Rev. E. A. McGowan and there was a large congregation in the evening. The vested choir at this point can always be depended upon to turn out in full force. Starting shortly after twelve o'clock on Saturday, an hour and a half brought the party to Jolon, and despite the fact that it was the busy season a goodly number were gathered together in the Church, some coming a distance of many miles to attend the service.

That night was spent at Paso Robles, and the following Sunday was a busy day. A ride of over thirty miles brought the party to Parkfield, where Mr. McGowan had already arrived in his machine with a number of people from San Miguel for the first service held by the Bishop in the new Church erected at that place. All were very much gratified with the architecture of the little building, with its background of trees, and it is hoped in the next issue of the Churchman that we can give a picture of the Church. Mrs. Still, the donor of the lot, was present, and there was a celebration of the Holy Communion with twenty-four receiving. Immediately at the conclusion of the service the whole party started for Annette, taking luncheon on the way, and arriving there in time for the service at half-past two, returning to Paso Robles in time for dinner and an evening service in St. James' Church.

On Monday there was a service in the afternoon at San Ardo, where the people had raised sufficient funds and expect this summer to add a chancel and vestry room to the little Church, so fondly called the "Cathedral" by those who know the history of the Mission and the way that the few faithful workers have held together. Evening service was held at San Miguel with the Church well filled, and the next day the Bishop proceeded to San Luis Obispo and Arroyo Grande, Mr. Montgomery and the Archdeacon returning to the city.

It needs that one should take a trip over this field to realize the sterling work the Rev. E. A. McGowan has done during the many years that he has been there, and the hold he has upon the entire community over that wide extent of country embracing nearly three hundred square miles.

VISITORS TO WASHINGTON.

Proper boarding houses, and homes, are registered at Epiphany Parish Hall, G Street, between 13th and 14th Streets, Washington, D. C.

All young women and girls visiting Washington for employment or other purposes should register.

The Bureau of Registration will give advice as to location of residences, physicians, dentists, amusements, etc.

All clergymen are requested to give notice to their congregation.

The report of the Treasurer of the General board of Missions shows that some parts of the Church are doing their duty in support of the Mission work. The report for the Diocese of California is not so encouraging. Although nine months have passed since the beginning of the fiscal year some thirty parishes and missions have not been heard from. Where at least are their Sunday School Lenten offerings? Seven missions have paid in full or more, a total of $891.41. One of them $787.50 in excess of its apportionment. This is due to pushing the "One Day Income" plan. Ten missions not apportioned sent $58.20. These seventeen missions sent $949.61, just one-third of the total amount sent by the Diocese to June 1st, viz., $2,848.05. The apportionment to the Diocese is $13,113.00, covering thirteen months.

CHRIST CHURCH, SAUSALITO.

A beautiful flower service was held in Christ Church, Sausalito on Sunday, June 10th. The children of the Sunday School and their parents who had been specially invited filled the church, which the floral gifts transformed into a perfect bower. The rector, Rev. H. St. George Buttrum, gave a forceful address to the adults present, emphasizing the importance of Christian education and enlarging on the work of the Sunday School teachers, which he declared to be the most important in the world. The growth of Christ Church Sunday School has been remarkable during the incumbency of the present rector. There are over eighty scholars on the roll with an average attendance of over fifty, the largest in Marin County. To encourage Church attendance a Bible is given to every scholar who attends for a year. Eight children received these gifts on the occasion of the flower service. The flowers were sent to St. Luke's Hospital, and to the City and County Hospital, San Francisco. The accompanying illustration shows the children marching from the school room to the church, carrying their floral gifts.

AMERICA, THE CHURCH, AND FUTURE WORLD ORDER.

Program of Clerical Seminar, August to December, 1917.

1. Non-Resistance, Christian and Other.
   Rev. W. R. H. Hodgkin—August 20.
2. Pacifism and Christianity.
   Rev. E. L. Parsons—September 17.
3. The Future World Order.
   Rev. J. O. Lincoln—October 15.
4. The Responsibility of the Church, Church Unity and Relations with European Christianity.
   Rev. Clifton Macon—November 19.
5. Responsibility of the Church Missions and the Orient.
   Rev. H. H. Powell—December 17.

Books suggested as bearing on topic (a few modern titles): Russell, Why Men Fight; Fellowship of Reconciliation Papers; Gulick, The Fight for Peace; Goldsmith, A League to Enforce Peace; Wegl, American World Policies; de Constant, America and Her Problems; Figgis, Churches in the Modern State; Mott, Decisive Hour of Christian Missions; much later Missionary literature.

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TELEPHONE KEARNY 1026
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CERTIFIED PUBLIC ACCOUNTANT
401 MILLS BUILDING SAN FRANCISCO

To the Editor Pacific Churchman.

It is our very great privilege to announce a continuation of splendid receipts to the Apportionment. To June 1st, they are:

From Parishes	$490,275.14
From Individuals	60,997.00
From Sunday Schools	156,991.61
From Woman's Auxiliary	74,368.98
From Junior Auxiliary	8,288.81
	$790,921.54

Of this sum $41,819.15 has come from the One Day's Income Plan. Last year it was $31,287.59.

A year ago the receipts were $782,020.10, thus making the present increase $8,901.44. Of this increase those from Parish gifts are over $5,000, from Sunday Schools more than $13,000.

There are slight decreases to report in Individual and the Auxiliary gifts. As we stated last month, and as we must always state at this season, in order to arrive at a just comparison, consideration must be had for the varying date of Easter Sunday. It affects the Sunday School Lenten Offering which cannot be received until after that festival. This fact, therefore, changes the above apparent increase of $8,901.44 to a decrease of $10,613. Last month the decrease was $17,219.99. In dealing with such immense sums this decrease at this time is not disquieting.

We love to think of the Children of the Church and their most faithful teachers. Five hundred thousand in number and more. What a superb army they make. All believing in Jesus the Son of God, all working and striving for the mastery, and by their single-heartedness compelling conviction. Their personalities extend to every quarter of the globe, for their deeds of perfect love reach the children of the forest and plain, the island of the seas, and the continents beyond. God bless them ever, and grant that we too may possess the same perfect faith.

GEORGE GORDON KING,
Treasurer.

New York, June 9th.

ROCKHURST CENTER

130 McAllister Street, San Francisco. Office Hours, 2 to 4 P. M. Mrs. Berry-Goodwin in Charge.

At the above address the Rockhurst Committee maintains a Christian Center where all in need—temporal, bodily, legal, spiritual—may find help. The work is not a "charity" but one done in His Name; the aim being to lead each one to victory in Christ.

Mrs. Emily M. Rand has charge of the office work at the Center, where a free Employment Bureau and a Needlework Bureau for plain sewing and mending are carried on. The workers will endeavor to sell any articles of apparel or fancy work brought in.

Friends are requested to telephone here, Park 5937, for reliable help or regarding mending or plain sewing. Those who can do so are asked to send in clothing or groceries. One church has sent in a box of groceries, the gift of the Sunday School.

The "Personal" kept in the daily papers brings many girls to the office and during the past four years thousands of unhappy girls have found employment, homes or the advice and help needed.

Mrs. Goodwin also represents the Pocket Testament League, which seeks to encourage the constant carrying and use of the New Testament and to supply each soldier with a copy. You can help by sending her 50 cents per copy or $5 for a dozen.

Province of the Pacific

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

HISTORICAL PLAY GIVEN BY JUNIORS.

One of the events of the Convention of the Diocese of Olympia was the Junior Auxiliary play, "Two Thousand Miles for a Book," by Helen L. Wilcox, given as a united effort of all the Junior Auxiliary branches in Seattle to raise money for their pledge to the St. Agnes School Kyoto Fund.

This presentation differed from the usual Missionary play in that it was neither allegory nor fiction, but a truly historical drama dealing with the romantic early days of the great Northwest and wholly founded on fact.

The time is 1830—twenty-five years after the famous Lewis and Clark expedition. At that time the Indians had been promised that some one would be sent to teach them the wonderful truths in the "White Man's Book of Heaven."

Patiently and hopefully they waited the long years through, but at last the more daring young braves, supported by a few older men who remembered the famous "white chiefs," Lewis and Clark, determined to set out on the long and unknown trail for the "paleface camp" to obtain the coveted book. Five are chosen to make the trip and they leave with the blessing of their chief—Tahwahquenah—and amid the wailings of the women and threats of dire disaster to the whole tribe from the old medicine man.

Of the four who reached St. Louis safely, two died during the winter there; nursed through their last illness by Mrs. Clark herself.

Two young braves—Tawississimnim and Hiyantstohan — remained at General Clark's headquarters for some months, and paintings, done from life of these two Indians now hang in the Smithsonian Institute at Washington, D. C.

The farewell speech of Tawississimnim given in the second act of the play at General Clark's home, is taken verbatim from the historical records of the occasion and is a strong and moving appeal from the Red Man to his white brethren. This Indian died on the return trip and only Hiyantstohan reached the Oregon coast again to claim his promised bride, Katequa, fair daughter of the Chief.

In the closing scene the Missionaries finally arrive with the long-expected book and great is the rejoicing.

The production was artistically staged under the direction of Mrs. Ethel Livesley, dramatic reader and teacher, and the High School girls and boys who made up the cast did some excellent work. They were ably assisted by Mr. Fred J. Ahnhurst, teacher of a class of boys at St. Paul's Church.

Part of the first canto of Hiawatha was adopted as an episode for the play and the coming of the pale faces from the last canto was given as an interlude before the last act, both fitting perfectly the spirit and setting of the play.

This excellent little drama is published by the Missionary Education Movement of the United States and Canada and we commend it to other Juniors on this Coast, as the appeal from local history is a strong one and the Indian setting is very effective and easily arranged.

Further information will be gladly given by Deaconess M. C. Naslen, 1414 16th Ave., Seattle, Wash.

DISTRICT OF ARIZONA.

The Rt. Rev. Julius Atwood, D. D., Bishop.

FROM THE BISHOP'S ANNUAL ADDRESS.

If the Church has failed to accomplish its mission thus far, the fault does not lie in the teachings and spirit of its Master and Teacher. The failure is not in Christianity itself, but the Church is to blame for having departed from the simplicity and positiveness of early Christian teaching, which marked its success when St. Paul brought courage and faith to a lost and ruined world, and planted the seed that was to master the Roman Empire with the clear and simple message of the Cross of Calvary and the Resurrection from the dead. This is the keynote to the life of Jesus, for as I translate these terms, they mean simply love, service, and eternal life, which is to know God our Father and Jesus Christ our Brother, whom He has sent to reveal that knowledge.

* * * * * *

There is service and militant service required of us all, which may even demand the sacrifice of our lives as though we were actually fighting on the battlefield. There is the work of the army and naval Chaplains. Never was the opportunity greater than today to minister to the wounded, the sick and the dying, to bring courage and faith into the hearts of despairing and sinful men, to keep them from the tremendous evils that especially assail the soldiers of today, the lust of blood and of the flesh, to help them keep their bodies clean and temperate, and their minds undefiled by the evils within and without.

This great need of Chaplains will be easily supplied, but you of the Clergy have a responsibility at home in your own Parishes and Missions. You must be comforters and upholders of those who have to remain and carry on their usual vocations, to which will be added new duties; men and women and children separated from those whom they love, with constant fear and sorrow in their hearts. Never will the message of the sorrowing and compassionate Christ appeal more strongly than now to them as it is spoken from the pulpit. The prayers offered in the Church, in their own homes, will bring a greater comfort and hope than ever before, to sustain them in their moments of trial and anguish. How many and great are the other agencies of service opening before us! In the great National Organization of the Red Cross, we Clergy have an unbounded opportunity for the relief of those left at home and for the comfort and care of soldiers abroad.

MISSIONARY DISTRICT OF UTAH.

The Rt. Rev. Paul Jones, D. D., Bishop

The Intermountain Christian Workers' Institute had its origin in 1915 under the leadership of the Salt Lake Ministerial Association. It has now become a part of the Utah Federation of Missions, in which all denominations are interested, and is conducted by an executive committee appointed by the Federation. Its aim is to provide, for the people of the Intermountain States, a common meeting place for Bible study, conferences on methods of work and inspirational addresses. The long distances which separate Christian workers in this region from each other and from similar gatherings East or West has made such a meeting a real necessity. The splendid attendance of 1915 and 1916 and the cordial words of appreciation made certain the belief of the founders that such a gathering was needed.

The Rt. Rev. Paul Jones, D. D., is chairman of the Executive Committee chosen to carry forward the plans for the Institute.

The 1917 Institute will be held on the campus of Westminster College in Salt Lake City, August 22-29, inclusive. The college campus is an attractively located 20-acre tract with plenty of breathing space and yet readily accessible to the business center.

The work of the Institute for 1917 will be presented under nine departments as follows: Bible Study, Missions, Sunday School, Young People, Social Service, Evangelism, Mission Teachers, Music, Physical Education. A competent leader will have charge of each department.

Among the strong leaders who will direct the thought of the Institute are the following:

Dr. F. J. McConnell, Denver, Bishop of the Methodist Episcopal Church.

Dr. Herbert H. Powell, San Francisco, Church Divinity School of the Pacific.

Dr. L. C. Barnes, New York City, Field Secretary Baptist Home Mission Society.

Mr. Ralph Felton, New York City, Country Life Department Presbyterian Church.

Mr. Ralph W. Lloyd, Athletic Director Westminster College.

Beginning the day with an early hour of prayer and praise, the regular schedule will begin at nine o'clock, the three hours until noon being given to the heavier parts of the program. At two o'clock the conferences will be held with a general discussion of the practical problems of the Intermountain country.

MISSIONARY DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

The graduating exercises of St. Margaret's Hall, Boise, were held in St. Michael's Cathedral, Sunday evening, May 27th, when four graduates received their diplomas and the Crosses which always accompany them.

In delivering the diplomas to the graduates Bishop Funsten spoke in part as follows:

"You have finished your course at St. Margaret's Hall. You are about to start forth into new scenes and upon a different chapter in your career. Your responsibilities, your temptations, your trials will all be greater. Are you ready for the change? Are you prepared for the general conscription into the great army of those struggling for the good?

"We will soon see a wonderful thing in the arraying of this mighty nation to fight for the world's freedom and for right. This has been called a national conscription. I would call it a scientific enlistment, for the Government wants to get every one in the place he can serve best. Some will be at the front on the battle line, others in the industrial department of the government, others still will do their part in the service of healing and ministerial work and still others in supplying food. Under this scientific enlistment, war effort will have the strength and cohesion of the nation to give the very best service of body, soul and mind.

"St. Margaret's has tried to make you ready for life's conscription or rather 'scientific enlistment' into the noble army of those who serve for the world's good and do not live for themselves alone.

"You have been under teachers who hold degrees from the leading colleges of the nation. You have had daily religious instruction in beautiful gospel of Christ which reminds us of our duty to our Heavenly Father and our fellow

man. Use all your training for service. Many noble daughters have passed through the halls of dear old St. Margaret's—therefore, live worthily. Have faith in God. Ever serve in the spirit of Him who went about doing good and thus win the crown of true glory."

Dean Chamberlaine preached the baccaleureate address and took as his text, "The Secret of a Successful Life," Philippians, 3:13, and said in part as follows:

"'This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'

"The Apostle St. Paul gives us in this text the secret of a successful life, and I have chosen it especially for the consideration of those who are so soon to step out into the great world and take their places in the world's manifold activities. Heretofore, you have been shielded, protected and guided in the paths which have been well-tried and known to be safe and true. Now you will be thrown upon your own resources; great waves of the world's influences will bear in upon you, and severe tests will have to be met. The whole aim of your education has been to make you strong enough to bear up against them and endure them. It has been to develop those God-given qualities of mind and soul which are necessary for a successful life.

"The aim of St. Margaret's school is not to develop merely the mental and physical side of your nature, important, indeed, as these may be, but the moral and spiritual side as well. How well this is being accomplished is evident from the larger number each year of those who are consecrating their young lives to Christ through baptism and confirmation.

"Too often it happens that the colleges and universities throughout this country send our young men and women out into the world only partially developed. The mind has been trained along certain directions, scientific, literary, or otherwise, but the higher and nobler faculties of soul and spirit have been disregarded.

"From the day of your graduation you take your stand with that splendid group of alumni which has preceded you, and who are today taking the front rank in woman's work in Idaho and elsewhere; leading truer and more consecrated lives because of the influences brought to bear upon them during the years spent at St. Margaret's. Be ever diligent to uphold the fair name and honor of this noble institution.

"We have in our text four elements which must enter into the achievement of every enterprise which is worthy of a true life. If anyone could give us advice as to the best way to attain unto a successful life, I am sure it is St. Paul, for no life, other than that of our blessed Lord, was so beset with so many obstacles, and yet was so successful.

A Single Aim.

"In the first place he tells us, 'This one thing I do.' This denotes unity of purpose. The basis of success in any enterprise is found in this. In the multiplicity of cares of life there is a great temptation to divide our interests so as to lose the force that comes from concentration. The need of the world is life with a single aim; life with an end in view—a consecrated life. No enterprise can be guaranteed until some soul can say with respect of it, 'This one thing I do.'

Belief in Future.

"The next element of success is belief in the future. 'Forgetting those things which are behind, and reaching forth unto those things which are before.' St. Paul was a great optimist. He believed in the glory of the coming day. The gloom of his prison-house could not darken the light of a blessed tomorrow. This again is the secret of a successful life. There never was a time in the history of the world when it was so glorious a thing to live as in the opening years of this new twentieth century. Never did the world offer greater opportunities for a glorious life of service. God needs you, yes, each one of you to help fulfil His purposes. Even in the face of this great and terrible conflict which is now raging in the battlefields of Europe, the world moves forward, and through it all, and in spite of all that the craft of man and the subtlety of the devil can do, God's eternal purposes will be fulfilled. In the great reconstruction of human society which must come sooner or later in this country, as in all the world, God needs you.

Progress.

"The next element in a successful life is progress. The Apostle says, 'I press toward the mark.' Progress is the fundamental law of God and of the soul. There is no such thing as standing still. Christ said after His resurrection, 'I am ascending to My Father.' In the Christian life every moment, every act is an opportunity for pressing forward, becoming more Christ-like, overcoming the enemy. During the battle of Gettysburg, the Confederate General Longstreet gave orders for a certain division to advance. For quite a while no movement was noticeable. At last one of his generals came up to him and reported that he had been unable to bring up his men again to charge the enemy. 'Very well,' said General Longstreet, 'just let them remain where they are; the enemy is going to advance, and you will be spared the trouble.'

"In the battle of life if we do not charge the enemy, the enemy will charge and overcome us.

Choice of an Ideal.

"There remains just one more element of success suggested by the text, it is the choice of an ideal; 'The prize of our high calling of God in Christ Jesus.' After all there may be a unity of purpose which may be inspired by an unworthy end; there may be a belief in the future which is but a dream, and the concentration of energy for the attainment of a laurel wreath which fades upon the brow. Christ is our ideal, and to be made like unto Him, the prize for which we strive."

DISTRICT OF SPOKANE.

HERMAN PAGE, D. D., Missionary Bishop.

The Twenty-fifth Annual Convocation of the Missionary District of Spokane took place at All Saints' Cathedral, Spokane, Tuesday, May 22nd, and opened with a Celebration of Holy Communion at 9:30, the Very Rev. W. C. Hicks, D.D., being the Celebrant, with the Rev. Floyd J. Mynard, Gospeller; the Rev. G. H. Severance, Epistoler. The Bishop then gave his annual address, which laid special stress on the duties of the Church with regard to the war and the soldiers and sailors engaged in it. The usual routine of Convocation business was followed, peace and harmony prevailing throughout. The same number of Clergy are engaged in the field as when the Bishop came to the district, though in some cases the personnel is changed. Reports evidenced a sure and steady growth and progress in all directions. The following officers were elected: The Rev. John Robinson of Pullman, Secretary, who appointed the Rev. W. A. A. Shipway of Spokane as his assistant. The services of Arthur W. Lindsay as Treasurer were continued, he having served the District for many years efficiently in that capacity. Bishop Page appointed Mrs. J. S. Whiteford as Registrar and Winfred S. Gilbert as Chancellor. Delegates to the Provincial Synod at Boise City, Idaho, were elected, the Very Rev. W. C. Hicks, D.D., Archdeacon Lockwood, the Rev. F. J. Mynard, the Rev. J. A. Palmer, W. A. Sharp, W. L. Stirling, G. M. Dresher and E. H. Hopkins.

Other committees elected were: Board of Equalization, the Rev. J. G. Robinson, the Rev. J. A. Palmer and George S. Brooke; Social Service Commission, Archdeacon Lockwood, the Rev. James Henderson, the Rev. E. S. Towson, Mrs. J. A. Palmer, Mrs. Herman Page and G. M. Dresher; Board of Missions, Bishop Page, the Very Rev. W. C. Hicks, D.D., Archdeacon Lockwood, the Rev. G. H. Severance, the Rev. F. J. Mynard, G. M. Dresher, Fred Phair, John Godson Bee and Norman J. Verge.

The Board of Religious Education includes the Rev. Matthew J. Stevens, the Rev. J. Claud Black, W. S. Gilbert, Miss Nettie M. Galbraith and Mrs. Julia S. Whiteford. The Bishop named committees — Council of Advice, Archdeacon Lockwood, the Rev. F. J. Mynard, George S. Brooke, E. H. Knight and W. L. Stirling.

Special Committee on Canons, Dean Hicks, the Rev. F. J. Mynard, E. H. Hopkins, and Fred Phair; Committee on Finance, the Rev. J. A. Palmer, the Very Rev. W. C. Hicks, the Rev. F. J. Mynard, George S. Brooke, W. D. Vincent; Ecclesiastical Court, Rev. John G. Robinson, Rev. G. H. Severance, Rev. F. J. Mynard, Rev. J. A. Palmer, Rev. H. H. Mitchell; Pension Fund Committee, the Very Rev. W. C. Hicks, W. D. Vincent, W. D. Hopkins; Committee on Legislation, the Very Rev. W. C. Hicks, the Rev. F. J. Mynard, Fred Phair, W. P. Hopkins.

During the Convocation some of the delegates took an auto trip to inspect the new Christ Church, Glenrose. The first day's luncheon was provided by the ladies of All Saints' Cathedral, the second days by the ladies of the various Missions in the city, and the third day the Clergy and delegates were the guests of Holy Trinity Parish.

Tuesday evening a dinner for Churchpeople was given at All Saints' Parish House, which had the effect of deepening the interest in the work of the Missionary activities of two of the speakers, Dean Severance of the Okanogan Deanery, and the Rev. Fred Luke of the North Yakima Valley Missions. Charles Hebberd gave an able and instructive address on "The War and what it means to the Individual." Bishop Page presided and recited two Red Cross poems by Robert Service. Other interesting matter concerning Convocation appears under the respective heads of Women's Auxiliary, Religious Education, etc.

St. Paul's School for Girls, Walla Walla, Washington.

The report of Miss Nettie M. Galbraith, Principal of St. Paul's School, Walla Walla, Wash., stated that the new brick building known as Wells Hall, had just been completed and would be opened early in June, when Bishop Page would officiate at the opening ceremonies. In view of the closing of Brunot Hall, the delegates were asked to urge those who would have attended Brunot Hall to attend the School at Walla Walla.

Girls' Friendly Society in the District of Spokane.

During the Convocation at All Saints' Cathedral, a dinner for the Associates of

the Girls' Friendly Society was held at the Davenport Hotel on Wednesday, May 23rd, after which a meeting of the Diocesan Council was held, when the following officers were chosen: Mrs. Herman Page, President; Miss Pearl Tolman, First Vice-President; Miss Margaret Hittle, Second Vice-President; Mrs. J. A. Palmer, Secretary, and Miss Alice Jackson, Treasurer. The work of the past year was reviewed and plans were made for the coming year.

A Public Service in the interests of Religious Education was held at All Saints' Cathedral, Monday evening, May 21st, at which the Bishop presided. The addresses were all to the point and it is hoped that much good will result to the Sunday School work of the District. "If the education of the children is important in the affairs of state," said Bishop Page, "it is most certainly and equally as important in the affairs of the Church. We should devote more energy along that line."

Dean Hicks advocated having students at the High Schools dismissed for one or two hours each week to take religious training in some Church and be given credits for such studies.

Y. M. White, Superintendent of the Cathedral School, said that the parents should devote some time to going over the lessons with their children, then see that they are in Sunday School on time Sunday mornings. The efficiency of the work depended not only upon the efforts of the teachers but also upon the active co-operation of the parents.

The Rev. H. I. Oberholtzer said: "The aim of the public school is to develop a well rounded out citizen. They are using graded lessons and methods of teaching. We must give this same attention in the Church schools. The uniform lesson is losing out and the graded lesson for the religious school has come to stay."

W. S. Gilbert, Superintendent of St. James' Church School, said: "Nothing exceeds in importance the work of leading a little child to Jesus Christ. The religious education of our boys and girls is the most vital part of our Church work. Where we fall down between the public school and the Church school is in the lack of effort and the time spent. The work of the Church school is not making the progress it should just because it is not regarded in the practical business way it should be. There is too much playing at it, and not enough working at it. It is not the fault of the rector, but the fault of the layman. The Church school is the layman's opportunity.

The Board of Religious Education passed a resolution calling upon the Clergy to examine the text books in the public schools of their district and to approach the educational authorities should the books contain false statements as to the origin, history or teachings of the Church.

The Twenty-fifth Anniversary of the District of Spokane.

In view of the fact that the Missionary District of Spokane was created in 1892 and that its twenty-fifth anniversary will occur next October, the Convocation resolved that the Bishop and a committee of three clergymen and three laymen to be appointed by him should arrange a fitting commemoration of this anniversary as near as possible to the actual date when the vote creating the District was taken.

Churchmen of Spokane Missionary District Ask for Dry Nation

During the Convocation the following resolution was unanimously passed:

That in view of the great and pressing need of conserving every atom of our grain supply we earnestly urge the Senators and Congressmen from this State to have a national prohibition law enacted, to remain in force at least during the term of the war. We further urge our own people in this Missionary District to abstain from the use of liquor as a beverage as long as the war lasts.

Resolved, That in this present crisis of their national history, a time when the future of civilization is at stake, an hour when the battle between military autocracy and democracy is being fought out, that this Convocation pledge the united and enthusiastic support of the Church in East Washington to the President of these United States in his effort to so co-operate with the other democracies of the world as to give, under God, a new birth of freedom and thus make certain that government for and by the people shall not perish from the earth.

The Convocation earnestly requests the Senators and Congressmen of this State to urge upon the National Government to protect the soldiers and sailors in our concentration and military camps from the evils of licentiousness, drunkenness and gambling, and we further urge their co-operation in any means and measures the military or governmental authorities may put forth to accomplish this end.

Inasmuch as successful efforts have been made in other days to raise the standard of industry and education and whereas the tendency of able and shrewd but at the same time unscrupulous and self-seeking men, is to destroy the benefits of laws aimed to protect women and children in industry and to exploit the weak and helpless, we urge the Senators and Congressmen from this State to use their efforts to the end that the high standard be maintained.

ORDINATION OF PRIEST.

On Whit-Sunday, May 27th, at 11 a. m., at All Saints' Cathedral, Spokane, the Rev. Gilbert Laidlaw, Rector of St. Paul's-by-the-Lake, Chicago, presented the Rev. Herman Riddle Page for the Priesthood. The Very Rev. William C. Hicks, D.D., preached the sermon on "The Dignity and Authority of the Priesthood." The Rt. Rev. Herman Page, D.D., Bishop of Spokane, ordained the candidate, who is his only son, and was assisted in the laying on of hands by the Rev. S. C. Blackiston, the Rev. W. A. A. Shipway, the Rev. Emory S. Towson, and the Rev. James Henderson, Principal of the Houston School for Boys. The newly ordained Priest is a graduate of the 1913 class at Harvard and will graduate from the Cambridge Theological Seminary early in June. He is connected with St. Paul's Cathedral, Boston, Mass. He has received a commission as Chaplain with a captain's ranking of the First Battalion of the Signal Corps of the Massachusetts Militia.

St. James' Church, Spokane, of which the Rev. Emory S. Towson is vicar, has just lifted its mortgage of $1800, the last $800 being paid during the past eighteen months. More money has been raised and subscribed last year than ever before in the history of this Mission. It is a remarkable fact that while there are only one hundred communicants, the Sunday School has one hundred and fifty scholars, which number would be greatly increased if suitable quarters could be had. A start has been made to provide a Parish House, about $1000 having already been subscribed, but the various calls of the Red Cross and other work is somewhat delaying the progress which otherwise might be made. It is hoped, however, that many people whose means permit will assist the vicar in this, his laudable object to erect a building which will mean such a tremendous benefit to this Parish. Donations towards this object should be addressed to the Rev. E. S. Towson, 2607 Manitou Boulevard.

St. Peter's, Spokane, is feeling the good effects of its new Parish Hall in remarkably increased social activities. The Parish Treasurer announces the best report for the last six years and an increase over last year of 33⅓ per cent. The Rev. E. S. Towson is the vicar of this Parish and great credit is due to him for definite progress, his ministrations being much appreciated.

The Rev. Herman R. Page, who was ordained Priest at All Saints' Cathedral, Whitsunday, paid a visit to his former Parish of St. David's on the morning of May 29th and celebrated Holy Communion. He left for the Cambridge Theological Seminary May 30th and will graduate June 14th.

A Solemn Requiem for the Repose of the Soul of Father O. Worthing was held at Holy Trinity Church, Spokane, the Rector, Father J. A. Palmer, officiating. Father Worthing was for many years the Rector of this Parish and accomplished a work which is bearing its effects to the present day.

Montgomery Budlong of Boston, and W. A. Sharp have been accepted as Candidates for Holy Orders. Mr. Budlong is the son of the Rev. Frank D. Budlong Father Worthing was for many years the the rector of Dorchester, Mass., and the brother of the Rev. Frederic G. Budlong, of St. Peter's, Chicago. Mr. Sharp was for some years a schoolmaster in England, and since coming to this country has rendered singularly effective service at Roslyn and Cle Elum, so much so that his decision to devote his life to the work is a matter of much satisfaction to the people in those places and his many friends in other parts. Mr. Sharp is at present in charge of the work at Roslyn and Cle Elum and Mr. Budlong will probably take up his duties in this District in the fall.

St. Thomas, the only Mission for colored people in this District, is hoping to have a building of its own before long. They have had a lot for some years and it is the intention to erect its new Church upon that site. The Vicar, Father J. A. Palmer, is at present holding services in All Saints' Cathedral and the Holy Communion is administered at Holy Trinity Church on the second Sunday of each month.

DISTRICT OF SAN JOAQUIN.

The Rt. Rev. L. C. Sanford, D. D., Bishop

The ordination of Mr. George Grjersen Hoisholt to the Diaconate took place in St. Matthias' Church, Oakdale, on Saturday, June 2nd. The Bishop celebrated the Holy Communion. The Epistle was read by the Rev. Dr. Lincoln and the candidate read the Gospel. The Rev. Arthur H. Walters said the Litany. The candidate was presented by the Rev. C. A. Verleger. The Rev. Walter H. Cambridge, Rector of the Church of St. Matthew, San Mateo, preached a strong sermon on the privilege of service. The congregation included representatives from Lodi. Mr. Hoisholt was appointed as Missionary to Hankow, China, at the June meeting of the Executive Committee of the General Board of Missions.

The first regular meeting of the Council of Advice was held in Fresno on Wednesday, June 13th. The Very Rev. G. R.

E. MacDonald was elected President and Mr. W. G. Uridge, Secretary. In accordance with the Canon the commissioners were elected as follows: Finance Commission, the Rev. F. D. Graves and Mr. B. L. Barney; Missionary Commission, the Very Rev. G. R. E. MacDonald and Mr. W. G. Uridge; Education Commission, the Rev. L. A. Wood and Dr. S. W. R. Langdon; Social Service Commission, the Rev. W. T. Renison and Mr. M. P. Cochrane.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

BROTHERHOOD OF ST. ANDREW

Assembly Election.

The Los Angeles Diocesan Assembly elected officers at its regular quarterly meeting Tuesday evening, May 22nd, held at St. Paul's Parish Hall, Los Angeles. There were very few changes in the staff. The following were re-elected: President, E. D. Williams; Vice-President, M. A. Albee; Secretary, J. H. Gilson. District Vice-Presidents: Northern District, P. H. Frohman; Eastern, V. D. Loly; Western, A. W. Shewan; Central, A. M. Culver. The new men in office are: Chaplain, Rev. Robt. L. Windsor, St. Luke's, Los Angeles; Treasurer, Colin M. Gair, St. Paul's, Los Angeles, who was President at the time of the 1915 National Convention in Los Angeles; and Southern District Vice-President, Chas. L. Millefont, St. Paul's, San Diego.

Program of Meeting.

The opening devotions were conducted by the Rev. Geo. Davidson, Chaplain. President Williams then read Mr. Bonsall's letter to the Brotherhood. After the singing of a hymn, the following active or probationary Junior Chapters reported: St. Luke's, Glendale; The McKinley Home; St. Luke's, Long Beach, whose very fine report was rendered by Roland Normington, a younger brother of two present Seniors who were once Juniors in the same Chapter; Christ Church, Redondo Beach; St. Matthias and Grace Mission, Los Angeles. Rev. Geo. Davidson spoke on the work among boys in his Parish, and especially on the work of the Servers' Guild, some of the members of which were present.

Rev. C. Irving Mills of Glendale and Rev. C. E. Deuel of Santa Barbara gave very interesting impromptu addresses; and Dr. Deuel reported that Ernest Parks, former member of St. Luke's Junior Chapter, Long Beach, and later Director of the Senior Chapter in that Parish, was now actively engaged in Church work at Trinity, Santa Barbara.

President Williams then read the outline of the five years' program mapped out for the Brotherhood. Bishop Johnson, speaking of the five years' plan, warned of the danger of depending too much on machinery. "Mr. Bonsall, in that article which Mr. Williams has read to us, has placed the emphasis right where it belongs," the Bishop said. "All this machinery will be worse than useless unless we are animated by the Holy Spirit. The plan is not something to be *imposed* upon the Church, so as to turn out so many hundred Bible students in a given time, or anything of that sort. The Brotherhood must create first of all the right spirit and desire among the Clergy and laity. When they have seen the vision, and have received inspiration thereby, then is the time to bring up the machinery." Bishop Johnson gave the Benediction with which the meeting adjourned.

WHO WILL PAY THE WAR BONDS?

The need of keeping our high school boys and girls at educational work and recruiting our colleges because those students will ultimately bear the burdens of reconstruction, is stressed by the General Secretary of the General Board of Religious Education, Rev. William E. Gardner, D. D. In response to an appeal from the Commissioner of Education in Washington, Dr. Gardner says as follows:

"In the closed State Universities and in other universities given over to war preparations, Ohio to aviation and some of our oldest non-State universities to drilling and to scientific study of war, is seen the danger of repeating the mistakes of England, in not making adequate preparation for the training of those who must bear the burden of a prolonged war or of reconstruction.

"Against such blunders Secretary Baker and Commissioner Claxton and other national leaders are issuing earnest words of warning. The danger is that many undergraduates will think that conditions demand a curtailment of their preparation for their lifework, and that parents will think that with prevailing high prices and the uncertainty of the immediate future, they would better use money for other purposes than the higher education of their boys and girls. The very opposite is true. The needs of the nation and of the world require that no sacrifice be counted too great in order to keep in preparatory school or college those boys and girls not called into special service by the Government, in order that they may be thoroughly prepared for the leadership which the nation now needs and will need more than ever when the war is over.

"Commissioner Claxton has issued an appeal, which should be heeded by every citizen, urging that the number of students taking higher courses should be larger than usual in the immediate future. He says: 'This appeal is made on the basis of patriotic duty' and he shows that while there will be an abundance of men for ordinary purposes, 'there will be a dearth of officers, engineers, and men of scientific skill in all the industries, in transportation and in many other places where skill and daring are just as necessary for success as in the trenches.' He points out at some length the pressing need of the near future for highly trained leaders, and shows that young men and women never had before them such a great opportunity, provided only that they secure adequate training.

"The Hon. Newton D. Baker, Secretary of War, said at a conference of national leaders held in Washington in May: 'The nation will be needing educated men more than ever before as a result of this war for the coming years, and the colleges must supply them.' At the same time he mentioned the three things which he considered most important for the successful prosecution of the war: First, munitions; second, food; third, educated men. General Leonard Wood in a letter to President Hibben of Princeton College, recently advised that all students continue their work until such time as their services might be needed by the Government and similar advice has been given by Adj. Gen. W. T. Johnson.

"Commissioner Claxton shows that the 350,000 students in colleges, normal, technical and vocational schools of high grade constitute only about one-half of one per cent of the population, and that the continuance of this number of young people in college cannot lower the productive capacity of the country to any appreciable degree. On the other hand, the need of trained leadership is so great that every effort should be made to increase the percentage of those who take training for such leadership.

"The call to enlist in high school and college is not as dramatic as the call to go to the front, but upon the answer made by parents and pupils to this call will depend the future welfare of the Nation and the world."

CALIFORNIA BOARD OF HEALTH

Continued from page 5

sprouts and destroying the plants until the crop matures. Rats attack the matured grain, invading granaries, elevators and warehouses, but they do not stop with these depredations, displaying a great fondness for food products made of grain, such as bread, cake, macaroni, etc.

Rats eat almost all of the foods that human beings eat;—fruits, vegetables, milk, butter, cheese, eggs, and an endless variety of similar foodstuffs, enabling them to thrive almost anywhere that these products are available. Certain species even climb trees to obtain fruit.

Ordinarily, rats breed faster than they are destroyed. It is estimated that in most cities there are as many rats as there are people, and in the very thickly populated rural districts, it is said that there is a rat for every acre of ground. Since they seek their food mostly at night, few people realize the immense numbers of these rodents that are fed at the expense of the community. They fairly swarm along wharves and river fronts, in sewers, stables, warehouses, markets, garbage dumps, and all places where food is abundant.

The best way to destroy rats is to cut off their food supplies. This may be done by rat-proofing buildings and keeping garbage in tightly closed metal containers. They may be trapped and poisoned, but cutting off the food supply is the surest and most effective method of extermination. Ground squirrels are destroyed by poisoning and suffocating.

Some idea of the expense connected with the maintenance of rats may be learned from the fact that a full-grown rat consumes about two ounces of grain daily, from forty-five to fifty pounds a year. At the present price of wheat, it would cost a warehouseman several dollars annually for the maintenance of each rat upon his premises. Since other food supplies are now proportionately high, the expense of rat maintenance to the average householder may be just as great.

The California State Board of Health will supply information relative to rat and ground squirrel extermination, upon request. Residents of California who engage in the extermination of these rodents will not only aid in "doing their bit" in conserving food supplies for our allies, but at the same time may be aiding in the equally important work of safeguarding the public health.

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Secretary of the Little Helpers, Miss Rosamond Codman, 1829 Arch Street, Berkeley.

Secretary of Missions Study Classes, Mrs. C. Edward Holmes, Belvedere.

Is every one praying that in this Diocese the Pilgrimage of Prayer may be so faithfully observed that we may have its full blessing? The procession of the Pilgrimage is to reach during July from Duluth to Western Colorado, and will come to us in September. To quote from the Pilgrimage of Prayer Leaflet:

"There are such large things to pray for:

"The Unity of Christ's Church;

"The binding together of the hearts of the people in the bonds of love;

"The spread of His Kingdom through all the world;

"That peace may prevail among the nations, among the divided members of Christ's body;

"That organizations formed for good may work in loving harmony together for the one great aim of making Christ's Name and Love the better known;

"That our enterprises of study and gifts and prayer may all be blest through the outpouring of the Spirit upon our souls;

"That our fellow-Christians, unreached as yet, may be won to pray and learn and give."

It is to this end we are calling to our Pilgrimage of Prayer. It is a call from the triennial gathering of the Woman's Auxiliary to the Board of Missions, to all members of the Woman's Auxiliary. Should others, men or women, be moved to join in it, we would be thankful indeed.

The Method.

Beginning with the first Sunday in Advent, December 3, 1916, month by month, each week will be assigned to the Auxiliary in one or more specified Dioceses, with the request that on the Sunday assigned, all members of the Auxiliary, who can do so, make their Communion with the intention noted in the intercessions which this paper sets forth, that, individually, they repeat these intercessions daily throughout the week, and that, on one day in the course of that week, each Parish branch in the Diocese or Dioceses hold a special meeting for the one purpose of making this intercession.

On the closing Sunday of the year—the Sunday next before Advent, November 25, 1917—all members of the Woman's Auxiliary throughout the Church, widely separated yet one in heart and will, are asked to make their Communion together and offer unitedly these intercessions of our Pilgrimage of Prayer.

It has become the custom of the President of the California Branch of the Woman's Auxiliary to accompany the Bishop and Archdeacon on the yearly visitation to the southern part of the Diocese. Traveling by motor makes it possible to reach not only Missions far from the railroad, but also isolated people to whom the visit gives untold comfort and encouragement. Churchwomen making brave efforts for the upbuilding of the Kingdom, against discouraging obstacles, are glad to meet those who are in touch with work in the large centers and to have the help of their experience and enthusiasm. Such a visitation has just been completed.

The first point reached was Pacific Grove, where there was a large and enthusiastic meeting in the evening. The visitors were greatly interested in the reports read, especially that of the year's splendid work of the Parish Guild, read by the Secretary.

At Gilroy the ladies of the Guild met with Mrs. Monteagle after the service and discussed women's work. At King City the Junior Auxiliary has been working for several years and has contributed generously to the Alaska boxes, and now it is hoped to organize a Guild of women which will help in Auxiliary work during Lent. Another meeting of women was held at Jolon. At Parkfield there was a joyful service when the Bishop dedicated the new Church. The altar has just been given from the Altar Fund of the Auxiliary. Here also there was an enthusiastic women's meeting—indeed at every point visited. Annette, Paso Robles, San Ardo, San Miguel, Atascadero, San Luis Obispo, Arroyo Grande, the Church women were glad to meet with the President of the Auxiliary and discuss their problems and hear of work in other places.

The trip extended into the Diocese of Los Angeles and the District of San Joaquin, where calls were made on Bishop Johnson and Bishop Sanford, and the Presidents of the Los Angeles and San Joaquin Branches of the Auxiliary.

It was a delightful experience, full of interest and encouragement—an added strand in "the tie that binds."

GIRLS' FRIENDLY SOCIETY.

Nearly all the branches are devoting their time to Red Cross work at present, but there are some other activities to report.

St. Mark's Branch, Berkeley, attended the Rector's class on "Christian Fundamentals" during the greater part of Lent. The members also mounted pictures for the Old Ladies' Home in San Francisco and prepared a box of fancy work to be sent to the Mission in Ketchikan, Alaska. They are now working for the Red Cross.

Owing to the serious illness of the Branch Secretary, St. Stephen's, San Francisco Branch, will not be able to hold regular meetings for a time. We all regret losing Miss Wachter, as she is both enthusiastic and efficient. Through the efforts of some of her friends and the members, twelve night gowns and a large box of literature were recently contributed to Alaskan hospitals.

Because of Miss Radford's illness, St. Paul's San Francisco Branch has had a vacation for several months. The meetings were resumed this month with a large attendance of old and new members. All are interested and devoted to the Society and we expect great things from them in the future. Miss Radford, Mrs. Lincoln and Mr. Trelease, Assistant Rector, have given helpful talks, while the girls were busy with Red Cross work.

MARY LOUISE SMITH.

DAUGHTERS OF THE KING.

President—Mrs. S. L. Abbot, 2118 Vallejo Street.

First Vice-President—Mrs. J. D. Ruggles, 2545 Baker Street.

Second Vice-President—Mrs. Burr Miller Weeden, Mill Valley.

Recording Secretary—Miss Helen Bristol, 219 Ninth Avenue.

Treasurer—Miss Grace Osborn, 1275 California Street.

Corresponding and Diocesan Secretary—Mrs. W. C. Morrow, 1871 Sacramento Street.

Correspondent Pacific Churchman and Royal Cross—Mrs. W. C. Morrow.

The work of the Daughters of the King never actually ceases, though for three months in the summer meetings are suspended. The visits to the sick, the lonely, the stranger and the bereaved still go on. In many other ways does the true Daughter of the King keep the rules of the Order. Service is always needed, and never more than now, with the whole world in tumult and affliction. Besides the work of the Red Cross, to which many are pledged, several times a week meetings are held to sew and "snip" for the small pillows that are such a comfort to the wounded and dying in the hospitals. Those who have bewailed that they could only "snip" were told that these little pillows are one of the most beneficient aids to the wounded. When a man is too severely wounded to be moved, he is surrounded by these little pillows and they ease his hard, and in some instances, his dying bed. In the long journey on the ambulance to the Posts of Succor they are placed under him and about him. They illustrate the fact that no matter how small the service may be it sometimes

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reaches farther than one may realize.

Holy Trinity Chapter, Oakland, under the direction of the Rector, the Rev. Clifton Macon, made a good showing in their recent report at the Local Assembly meeting held in April. Calls to the number of 287 were made at his request. These visits made for a busy priest cannot be estimated in mere words. The members of the Chapter helped the inmates of the Alameda County Infirmary with good cheer and a sum of money. They sent gifts at Christmas. They meet their obligation at Rest Room, and are always ready for service. Mrs. Lillie James is President and Mrs. Louise Wilcox, Secretary-Treasurer.

Incarnation Chapter, San Francisco, is composed of a group of earnest women, who meet regularly and do all in their power to assist the rector, the Rev. A. B. Chinn. The officers are Mrs. T. Hammond, President; Mrs. P. J. Cole, Secretary-Treasurer. There are eighteen members regularly enrolled, with one on probation. The members serve two days a month at the Rest Room. Several sing in the choir; some teach in the Sunday School, and the care of the altar and the arrangement of the flowers is done by the members. They visit strangers, call on the sick and visit those in sorrow. They work for the Relief Home and take delicacies, fruit, cake and flowers to the inmates. They average an attendance of fourteen at the Corporate Communion on the third Sunday of the month.

St. Matthew's Chapter, San Mateo, lost several of its members when St. Paul's, Burlingame, became an independent parish and formed a Chapter. Miss L. H. Borel is the President and Miss May E. Edwards is the Secretary-Treasurer. The Chapter has a small but devoted membership. They work for the Red Cross, do parish visiting, and do one unique service. Small French bouquets are made for the sick in the Red Cross Hospital. At Christmas the sick were cheered with thirty-two of these fragrant offerings. Several new members were admitted on Palm Sunday and there is one probationer.

Monday, June 18, 1917, the President of the Local Assembly, Mrs. S. L. Abbot, called a meeting of the presidents and one other member of the Chapters in the Diocese. It was "a call to colors." It was called under the auspices of the San Francisco County Women's Committee of the Councils of National and State Defense. Twelve Chapters were represented at this meeting. Four members of the Bishop Nichols Chapter, San Jose, motored up to attend. San Mateo, Burlingame, Oakland and Alameda also were represented. Mrs. Abbot outlined the plans for service and explained what each and all could do to help. Every Daughter of the King pledged herself to "do her bit," and to attend the mass meeting shortly to be held when the organization shall have been perfected and women will be told more definitely what they can do to help. Every form of service will be required. In the meantime thrift, conservation of food, non-hoarding and careful thought were urged upon all. Every president promised to take home to her Chapter the message and to urge every member to pledge herself to her Country's Service in every way she could.

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Work Bag.

We have a very neat one in grey linen with a dainty cross-stitch pattern. It is almost impossible to describe. It has oval ends—and a long center piece—long enough so that they fold over and are tied as covers. There is flannel to hold needles and pins. It should hold thimble, small scissors, etc.

Page 20 Was One for Children.

A "bib apron" from Mrs. E. Heise, Redwood City, slipped over the arms and one button over neck. A second one comes around neck then curves down and buttons once in the back—a cute pocket and trimmed with rickrack braid. Both very practical and uses up small pieces of goods.

Toys for the Carriage.

A ribbon with ends to snap or tie around sides of carriage or chair. Ribbon is gathered over elastic. Three of these are attached to the other ribbon on one end and toys on the other. A pretty rattle, a rubber dog and a dainty bell. Baby can play with them, throw as far as he pleases, and they are there just the same.

Worsted Dolls.

Worsted dolls were very popular at one time. A small skein of white worsted is doubled, tied around for the neck; then over a little cotton, and tied again for the waist. The face is done with heavy black thread. If a boy, the legs are tied around the ankles and bells around his belt. The girl has an eight-pointed crocheted skirt with a bell at each point. To form the arms a piece of worsted is run through, tacked and fastened with ribbon at sleeves. They may be made with white string also.

Bath Bag.

This did not contain soap and sponge, but about seven or eight fascinating floating toys. The bag was cream colored, and etched in colors were the toys—a turtle, a frog, swan, fish, etc.

Bib.

Another bib from Chicago was the usual shape, but two dear little squirrels were done in cross-stitch — greys or browns—with a little green grass.

Clothespin Apron.

An old "stand-by." Just about so often we all need a good strong one in pretty ticking or cretonne.

Stocking Bag.

Here is a new one that we sold a good many of. A round piece of cretonne—two, in fact, for it must be lined. White rings are sewed on at even intervals—a cord run through. In the center of this circle is a round bag of same to hold darning cotton, etc. Draw up the upper part and it hangs like an umbrella and may hold the unmended stockings. Opened up, it lays flat before you and with the contents handy.

Page 22 Devoted to Jabots.

It was when they were so fashionable. We had all kinds—velvet, crocheted, tatted, and silk. We gathered our scraps of lace, ribbon, silks, gold braid and brought them to her-of-the-fairy-fingers. You would all want one when you saw what her dainty fingers wrought. There was the bow with bright Bulgarian silk on top, black below. The black bow with shower of lace. One crocheted, in heavy silk or floss, a cord of green—chain stitch at the end was oblong while silk balls, fastened to the chain with gold thread.

No. 4 had three roses—say two pink, one lavender, heading a dainty lace frill.

No. 5 was a collar of ratine or white material with an inch border of Bulgarian silk and a plain blue or red tie.

Nos. 6 and 7 were made from coronation braid. In one, dainty daisies were designed and fell as a shower. No. 7—the braid was crocheted back and forth—with lace frilled around—and a black velvet bow above.

No. 8 was sent by Mrs. R. Robertson of Alhambra. She made them for valentines to her friends in their favorite color. Cut out a piece of paper as a pattern 4½ inches long, 4 wide at one end, tapering down to 1¾ at the other. Take two contrasting colors (my favorite was white and green), sew the two together and turn them; bend three times and put a little band across the center. We sold them by the dozens! can send you one if you wish it.

No. 9 was a black velvet for the neck, with a tiny design in pearls, brilliants and fancy ribbon design.

Nos. 10 and 11 were much the same, only contrasts. No. 10 was made from pink velvet ribbon — narrow. Three dainty pink chiffon roses above, and caught on the ends. Green ribbon formed the leaves. No. 11 was all black. A black velvet bow, with showers of oblong black velvet and silk balls. They were attached by black cords.

Work Basket.

Two 8-inch wooden hoops, wrapped with lavender ribbon. The bag was formed of silk or wide ribbon, 38 inches in length, 13 inches in width. Inside of the lower half of the hoops, were double pockets. Elastic at the top held them up. The silk for pockets was 11 inches wide, 6 inches long. Shirred silk finished the lower curve to hide the stitches, and lavender bows at each end of pockets. The upper part of hoops formed the handles.

Scissor Shield.

Cut two pieces of card board to fit your scissors, cover with ribbon, dresden or plain. Edge with cord to contrast or harmonize. Leave the widest part open, and slip in the scissors.

Ideas for Church Work.

Have you spoken for your lavender? We all want our linen scented. If you have none to gather let us know. We always have a lot on hand for sale.

To those who still have bazaars this may help. It was sent by Miss Bishop, Canada. On a card had been printed: "The chief attractions at our annual Bazaar this year will be the 'Links of the Past,' a 'Remembrance table' furnished entirely by gifts from those who formally belonged to the.....Church, but are now living in other parts. Will you for 'auld acquaintance' contribute something toward this table? Any article or money will be most gratefully received. Kindly send your gift with card attached not later than (give date) to Mrs....." On the other side the names of the committee were printed.

"BEYOND"

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by

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THE CHURCH SCHOOLS AND THE COUNTRY'S NEED.

The Church School forces of this country (not including the Roman Catholic Communion) comprises about *eighteen million persons*, large and small. Probably no such extensive group is so compactly and efficiently organized or display such frequent inter-communication. Certainly no other group represent so thoroughly the home life and fundamental feeling of the American people. To put the capacities of this group of people at the service of the Government in this hour of national crisis in some organized fashion and from a distinctly Christian point of view is a task of momentous significance, challenging the ambition of all the leaders of the Church.

Among these eighteen millions are thousands of young men, members of Bible Classes, and Brotherhoods, who, within a few short weeks, will be going to the front. Will the Church stand back of them and keep, so far as may be, in touch with them? If so, it will be best accomplished through the Church School.

Half, at least, of these millions, are the boys and girls who are to be the citizens of tomorrow. Shall they be trained *now* to a real patriotism by works of mercy and self-sacrifice which shall be more than feelings, making a unit of the national will? Do we not owe something to the generation of boys and girls caught in a great conflict, namely the opportunity for a positive and practical expression of helpfulness?

The attempt has now begun to bring about a concerted movement in this direction on the part of the Church Schools of the whole country. Dr. Bradner, Director of the Parochial Department, has been appointed a member of the Central Committee on "National Patriotic Service in Sunday Schools," and the office of the General Board will devote its energies with enthusiasm to enable the Church Schools of every Diocese and District, from the largest to the smallest, to co-operate efficiently with the Government. This will be done particularly through the Red Cross, and also through the Y. M. C. A., which has been given official charge of army and navy welfare work.

A definite program of activities and assistance applicable to Church Schools will be worked out in the next three weeks through Conference with headquarters of the organizations mentioned. This program will supplement and not interfere with any plans already on hand with regard to the equipment of army Chaplains. The General Board has communicated its plans to the Bishops of the Church and to Diocesan Officers in Education, and will also bring it to the attention of all Summer Schools held after this date.

The first step will consist in urging a "Patriotic Sunday" observance on the 1st of July. This observance is intended to be the starting point for a continuous Patriotic Service Campaign for the period of the war. Further details in regard to these plans follow. Church Schools which are closing for the summer are urged to begin preparations now, through their officers or a committee of teachers both for informal summer work and an active campaign when the School opens in the autumn.

Patriotic Sunday—July 1st.
The First Call.

The President of the United States, in an open letter addressed to the Officers, Teachers, and Scholars of the Sunday Schools of the United States of America, writes: "The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battle field while others will make the nation strong by their patriotic gifts and support to the common cause. It is therefore highly fitting that the Sunday Schools of the nation should observe a patriotic day."

Surely no better day for this purpose could be chosen than the Sunday just preceding our great national holiday on the Fourth of July. This Sunday will be the first day of July. Let this Sunday be marked this year by special exercises and prayers in all Church Schools.

It is of supreme importance for the future of this country that our boys and girls should be led to cultivate their patriotism along with their religion, so that faith in humanity and faith in God may be seen to be of kin, one to the other, each needing the other for its perfecting.

Beyond this general purpose, the observance of Patriotic Sunday is intended to further these two objects:

1. It is to begin an organized Campaign of Patriotic Service embracing all the Church Schools of the nation, and continuing for the duration of the war. By this means the support of the whole Church School constituency may be given to the Government in the national crisis, through works of mercy in co-operation with the Red Cross, and through welfare work for the army and navy in connection with the Y. M. C. A. and the Chaplaincies.

2. It is expected that an offering will be made on this Sunday by the Schools for the benefit of the Red Cross Society. Funds collected should be forwarded to the American Red Cross Headquarters, Washington, D. C. (Make cheques payable to the American Red Cross.)

The following suggestions as to the method of observing the Sunday are offered for those who may desire them:

1. In cases where the Church School does not close for the summer, it will be easy to make the observance of Patriotic Sunday part of the regular opening or closing exercises of the School.

2. Where a School has disbanded for the summer, it may still be possible by Church notices, or postal cards, to summon the School for a special service at a convenient hour on Patriotic Sunday.

3. In some cases it may be deemed best to make the Patriotic Sunday observance part of the regular Services of the Parish Church on July 1st, and the School may be invited to attend.

4. Besides asking for a special offering for the Red Cross work, a point should be made of explaining the arrangements for continuing the Campaign, specifying so far as possible, just what part of the general campaign program the School is likely to take up. In case the School is dispersed for the summer, a plan of preparation for the autumn campaign may be announced.

5. The particular lines of co-operation which Church Schools may helpfully pursue in the Campaign, will be detailed in a special circular to be distributed by the General Board of Religious Education. Copies may be secured without cost from the Office of the Board, 289 Fourth Ave., New York City.

6. In any case a feature should be made of membership in the Red Cross, and of the enrollment of the School as an auxiliary of the Red Cross. Membership costs $1.00. Auxiliaries attach themselves to the local Chapter of the Red Cross, if there be one; if not, they are attached to what is known as the Central Committee in Washington, D. C.

7. For the religious side of the observance, the following are recommended:

Hymns: 196, 197, 198, 473, 200, 311, 516, 514, 359, "America," "The Star Spangled Banner," "America the Beautiful."

Scripture: Deut. 8; Deut. 11:18-25; Is. 2:2-4 and 11:1-9; Joel 3:9-21; St. Matt. 5:1-20; St. Luke 17:20-37; I Tim. 6:11-19.

Special Prayers: Prayer for the President; Prayer for Congress; Prayer in Time of War and Tumults. (Among Special Prayers), Prayer against any enemy. (Among Forms of Prayer to be used at Sea.) Special Prayers such as may be set forth in any Diocese by the Bishop. (The General Board has invited the Bishops to designate prayers for use at this time, in case such have not already been set forth.)

The Double Pledge of Allegiance: (If there be a processional, the Cross should as usual, precede, and the flag should follow somewhere in the middle, or first half of the procession—not immediately after the Cross.)

Allegiance to the Cross: May be pledged thus: Sing 1st verse, "In the Cross of Christ I Glory," (No. 359), or "Stand Up, Stand Up for Jesus" (No. 582); then say:

"I pledge allegiance to the Cross and to the Church for which it stands, in token that hereafter I shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto my life's end, Amen."

Or this: "I pledge allegiance to the Cross and to the Saviour for whose kingdom it stands; one Brotherhood, uniting all mankind in service and love."

Or, "I pledge obedience to the Cross, and to the King for Whom it stands, one Kingdom, universal, eternal, with justice and freedom for all."

Allegiance to the Flag: Sing one verse of "Our Father's God, to Thee" (Hymn 196). Then say: "I pledge allegiance to the Flag, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

THE CHOICE.

The American Spirit speaks:
To the Judge of right and wrong,
With whom fulfillment lies,
Our purpose and our power belong,
Our faith and sacrifice.

Let freedom's land rejoice!
Our ancient bonds are riven.
Once more to us the eternal choice
Of good or ill is given.

Not at a little cost,
Hardly by prayer or tears,
Shall we recover the road we lost
In the drugged and doubting years.

But after the fires and wrath,
But after searching and pain,
His mercy opens us a path
To live with ourselves again.

In the gates of Death, rejoice!
We shall see and hold the good—
Bear witness, Earth, we have made our choice
For Freedom's brotherhood.

Then praise the Lord Most High
Whose strength had saved us whole;
Who bade us choose that the flesh should die
And not the living soul.

—*Rudyard Kipling.*

Literature of the Day

The Appeal to the Nation. Pilgrim Press, Beacon St., Boston. 75 cents net.

Five patriotic addresses, intensely earnest, but with a quiet earnestness and with what someone has called "sanctified commonsense." It ought to stir up the laggards if any there be to a vivid consciousness of what would surely be the fate of this great country if her sons and those who for long years have received her kindly hospitality should harden their hearts and either refuse to come to her aid in the hour of her need or give of themselves grudgingly or of necessity. It is no time for half-heartedness, for the I dare not that waits upon I would, mortally afraid of making sacrifices or of having the even tenor of their way disturbed ever so little. Mr. Gordon's book would be wholesome reading for creatures of this type, and good reading for everyone in these dark and dangerous days.

Beauty for Ashes. Sister Emilia, C's. M. V. Longmans. 25 cents.

Hardly 50 pages, but good books in these day do not expand into torrents of cloudy words, and this one is worth reading for the exquisite grace of its wording and the art of putting things. "Ashes" symbolize Penitence and *inter alia* we are shown how even from smouldering ashes with hardly a flicker in any atom of them, a goodly flame may be quickened even into vigor and a fair life. Emphatically it is a good book, holding just the counsel and loving aid that a penitent needs who finds the way hard to the feet unused as yet to its roughness.

Who is Jesus Christ? C. R. Brown, Dean of Yale University School of Religion. Pilgrim Press, 14 Beacon St., Boston. 15 cents.

This is an address to a students' conference in the East, but it is not the academic thesis one might have looked for. The Dean said plainly at the outset, "This is no mere speculative inquiry to be made by scholars, philosophers and theologians, to be discussed in all its pros and cons and then to be laid away on the shelf after a conclusion has been reached; it is a question of most vital and significant interest." Those who know the writings of the author will not need to be told with what force and cogency the matter is handled. But if it were put in the scales against the larger majority of the present day books about Jesus Christ, it would make them kick the beam with force. One is sick to loathing of the futile speculations about Jesus, more truly heretic than any of the old heresies—as when one recent writer put forth a book, "What Jesus thought about God," as if He had not spoken the truth when He said, "I and My Father are one." Dr. Brown's book is like the breath of the healing trade wind after a spell of dreary stupifying calm about the equator.

Suffering and the War. Sherwood Eddy. Longmans. Paper, 25 cents net.

A very remarkable book, both for its content and the forceful lucid way in which the author makes his points, with a grace of words that would nail attention even if there were not much matter in it. But there *is* a great deal and that made up of the questions which are everywhere in people's minds. But it is not altogether the suffering of the vivid present, the actual misery at the Front, the mental misery of the stricken souls grieving for the "grace of a day that is dead," or the vicarious suffering of the unhurt and otherwise physically unsuffering, but who are nevertheless sitting in the quietude of shadowed days, experiencing acutely the heartbreaking sorrow that is spread as a pall over all nations. He deals with personal suffering also as well as with that which relates to the world at large, he speaks not only as one who has learned by passing through the fire, and therein gathered strength and anchorage for self, but who has always had present in his mind the insoluble mystery of pain and suffering, the problem of why or for what purpose does this or that suffering come upon particular persons, or as happens now, to the vast majority that had neither part nor lot in the generation of the untellable evil that darkens the days as they go, and to which there seems no end, or at the best one very far off in the mists and shadows that bar human vision. We may believe with all the faith at our command "That good shall come at last to all and every winter change to spring," but we get unspeakably weary and heartsick as the months go on and not a rift in the clouds is seen, nor any indication that the agony of this Gethsemane has yet grown to the height of it.

Dr. Eddy has written not only a very wise book full of the beauty of wise words born of truest sympathy, but one that will at least help the passive endurance that needs the uttermost of courage.

(Through inadvertence, the notice of this more than usually well written book has been delayed, and the Literary Editor is extremely sorry for his lapse.)

The Best Man I Know. W. De Witt Hyde. MacMillans. 50 cents net.

"The best man I know" is a composite of the best qualities of many men. "Since these best qualities are Christian, I call them the Christian man." But there is a dedication to one "who unconsciously sat for the features these sketches portray." There can be no cavilling at the methods of the author, however, when we have gathered in the harvest of his sowing. The "unconscious" model ought surely to realize a peace of blessed content as he sees himself in the light of other eyes. Be this as it may, however, he ought to be filled with a great gladness that unwittingly he has been the cause of such an effort as this. The impossible is not set forth as the way to the Best, but the way is made so plain that no wayfarer can err therein, unless a degenerate hopelessly weak of will and barren of hope. One is not disposed to cold dissection of such a book as this. The last sentences sum up what the book is, and if anyone needs further incentive, let him seek to quicken his inert will by trying to find an answer in himself to Mr. Hyde's drastic questioning, "Are you human?" Then he may start out with confidence and hope in the quest of discovering the best man in himself.

"Without love, or as you have been calling it, the Will for the good of all, no man can be a Christian, and no man can have this Will without developing some of these marks. Yet no man has them all. Not to have attained this or that particular mark is no ground for discouragement if the failure is confessed and lamented. Not to aspire to the Spirit that underlies them all is the one unpardonable sin.

"Perhaps the best result of these rapid sketches will be to show the reader marks he still has to develop. If he gets the idea that the Christian man is a much bigger and finer person than he has succeeded in becoming, he will have had the same experience in reading it that the author had in its writing."

My Ideals of Religion. W. Carey, M. A. Longmans. Paper. 40 cents net.

The author excels in the writing of small condensed, compelling books on what belief and the resulting life ought to be. "Compelling" is rather an ugly word, but it is the only one that seems to fit the case. For it is essentially true. The author seems to be pouring out his very self in terms of a mastering enthusiasm for—not souls alone in the conventional phrase, but lives—souls and bodies. Distinctly he is not fettered by any straight waistcoated conventionalism. His language is truthful and free, always within the boundaries of good form, but certainly not cramped by any restrictive forces of clerical use and wont. Since the war began he has been serving in the English Navy in the North Sea and somehow found time to write these books. There is a very manly and touching dedication, which is decidedly worth quoting:

"I dedicate this book to my friends on the Warspite, W. Leeke, Lt. Commander, Mr. Warren, Boatswain, H. Weightman, Stoker Petty Officer, D. Head Leading Seaman, Jno. Collins, A. B., C. Stentiford L. T. O., than whom no man ever had better friends and no priest more loyal and enthusiastic helpers and supporters in the administration of a church. May God help them."

That reveals the man and the sort of priest he is as nothing outside of him ever could. Further in the preface, *inter alia*, "But there is an enormous class whom I do really and literally love. It is the class of men and women who deny neither God nor their own consciences. Their intention is to do right, but they are so confused. Their views of religion are befogged by wretched teaching; God is the Big Man and that is all; religion is knowledge of some Bible facts, Moses, St. Paul, miracles."

And these are some of the last words:

"We shall however insist that to supply all the right instincts of the body and mind is not enough. If the soul is ignored, the personality is starved and stunted. What are the instincts of the soul? They are the instincts after God, goodness, immortality, found in the ordinary run of mankind. What is going to feed them adequately? Religion. And the fullest satisfaction and the only adequate food is to be found in the Christian religion; union with Christ."

And there is plenty more one burns to quote, so thoroughly does it apply to the confusedness, aimlessness, vague ideas of the spiritual life large numbers of Christians feed their souls with, and so drowse on, asleep in a half dream till the sharpness of death wakes them up to realities and the consciousness of last chances. There are for the clergy also stimulants to searchings of conscience,—the very fact of the "confusedness" of the lay mind about religion may surely lead them to inquire into their own responsibility for that.

The publishers suggested to the author that he should write for the laity a companion book to the former one, "My Priesthood." The present writer regrets that he has never seen that, but can form some idea of its content from this one. At any rate the Church owes a great debt to the publishers for this book and one can only hope that it will be widely read, and deeply, earnestly, prayerfully kept in the heart and pondered.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

A Bishop's Message. Bishop Talbot. G. W. Jacobs & Co. Philadelphia. $1.25 net.

This book is the issue of long and varied experience and therefore ought to have plenty of good things in it for the class it is meant for. It is needless to observe that books of this type are by no means uncommon, from saintly George Herbert's "Priest to the Temple," to this day. That each one has a character of its own goes without saying and there is an advantage in viewing things from varying standpoints. The Bishop's book is not hard reading and that may help the assimilation of salutary advice which in some cases may be hard of hearing, for the precise reason that conscience bears its witness to the absolute fittingness and veracity of it.

Primitive Worship and the Prayer Book. Revd. Walker Gwynne, D. D. Longmans. $2.50 net.

The author is well known as a writer of books on subjects relating to the Church and her services, his last, "The Christian Year," being an especially useful and interesting book. The present volume seems to be an attempt to bring Proctor, Frere and the many other books of a like character though not quite of a like workmanship—or rather the main substance of them,—to the notice of the lay people who happen to have a laudable spirit of inquiry into the derivation of the Prayer Book, the structure and connection of the Offices and above all the golden link of definitive purpose that runs throughout and makes it so supremely fitted to its purpose. Proctor and Frere, with the many books of that type, are intended for students rather than for the average layman, but Dr. Gwynne's work will, one fancies, prove very much more attractive to those of the laity possessed of a very praiseworthy thirst for knowledge in this direction. There are no lapses into controversy. The author goes calmly on, just as the Tanks do at the Front, crushing every obstacle and blissfully unconscious of any evidence that they are obstacles. Cruxes are not hard to find in the book and the ingenious manufacturer of them is mostly in evidence, like the bemused zealous who resent the Magnificat as offering Divine Worship to the Virgin Mary. An Englishman, a fairly educated man, once told the writer that he always sat down when this canticle was sung, by way of showing that he had no part nor lot in the matter. The book, one supposes, as written before the last General Convention, at least one cannot discover any traces of the Proposed Alterations. Perhaps the author thought it would be "throwing words away," for it seems as if USE does not depend on the will of the Church expressed in her Rubrics, but on the will of the individual priest. It is becoming harder and still more hard to find a church where the offices of the Church are said in the order of the Prayer Book, or even, on Sunday, where Morning Prayer is said at all, still less in its entirety, or the Litany either. Perhaps Dr. Gwynne's book may awaken the longing for the old Prayers and a return to the old paths. There is room enough in these days for a return to something approaching order and devotion, untrammeled by the feverish yearning after "shortened services" and condensed devotions.

Amidst the ruck of Reviews and Magazines that affect to be Reviews in the old sense of the word, the *Nineteenth Century and After* has always held a place, made and kept by itself, without signs of weakening or failure to rise to the prescribed standard. The practiced skill of the contributors has counted for a good deal, but that has almost invariably been reinforced by special intimate knowledge of what may be called "Affairs," in despair of a more adequate term. The May number is in itself proof of this. For instance, the paper on the Russian Revolution is by one who had been for two years on the spot, and knows all its inside workings and ramifications. It was by no means so bloodless as is generally imagined. The next, "Will Germany follow Russia's Example," is very much in men's minds, but is hard to guess. Perhaps the most brilliant piece of writing is the last, "Sketches in England and Germany, 1914," by Mrs. Forbes. The chief interest centers in a house in Germany, on the eve of the war. There were politicians there of all the countries engaged except France, and whether real or imaginary, it is evidently the work of one who has had exceptional opportunities and knows well how to utilize them all to the uttermost. There is also an article, "The Living Torch," a very good sketch of a remarkably strange personality, Basil Wilberforce, Archdeacon of Westminster. The whole number is unusually interesting and informing.

H. H.

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